

9 THE TRUE, 4-11
LIBERTY
DESCRIBED,
AND THE
False Pretences to
LIBERTY
DISCOVERED.

Shewing the Nature, Use, and Abuse

O F

Christian Liberty.

IN A

SERMON,

Preach'd in the Parish-Church of St. Peter's
in Bristol, July 29th, 1711.

E Y

Matthew Hole, B. D. and Vicar of Stokegury,
W. R. in Somersetshire. H

Gal. 5. 13.

Brethren! ye have been called unto Liberty; only use
not Liberty for an Occasion to the Flesh, but
by Love serve one another.

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1st. Peter, 2. 16.

As free, and not using your Liberty as a Cloak of Maliciousness. but as the Servants of God.

THERE is nothing more generally talk'd of, or more loudly call'd for than *Liberty*; And yet there is scarce any thing less understood, or more frequently abus'd, than that; for tho' the Word *Liberty* be in the Mouths of many, yet the true Intent and Extent of it is in the Minds of few.

It cannot be suppos'd that Men should have a *Liberty* of doing in all Things what they list; Such a free Scope and Rang of Action without Controul would unavoidably lead many into great Enormities, and like a false Bias turn them out of the Way that they should go; To prevent which, we must know, That all Men are born and live in a State of Subjection, and owe Duty and Service to some Superiour Powers.

To God, in the first Place as their Maker and Preserver. To Kings and Queens in the next, as his Ministers and Vicegerents deputed by him. To Parents under them as the Causes and Instruments of their Being. To Masters in the last Place, to whom many stand related as their Servants and Dependents.

So that an unlimited *Liberty* is plain Licentiousness and to leave Men to do as they list would run them into Anarchy and Confusion, even as when there was no King in Israel, every one did what was right in their own Eyes. Such a Freedom is inconsistent with all Order and Government, and no Establishment in Church or State can stand upon such a precarious and uncertain Bottom.



And yet the Holy Scripture speaks of a Liberty *where-
with Christ hath made us free*, and our Text considers us
as Christ's Freemen, which calls upon us to show, where-
in this Liberty consists; how far it extends, and where-
in it is restrain'd and bounded; and this I shall endea-
vour to do from these Words of St. Peter; *As free and
not using your Liberty as a Cloak of Maliciousness, but
as the Servants of God*. Where we may observe

First, A Privilege supposed or granted, and that is
Freedom or Liberty, in these Words, *As free*, wherein
all Christians are consider'd as Christ's Freemen.

Secondly, a Caution against abusing it, in these Words,
not using your Liberty as a Cloak of Maliciousness, and

Thirdly, A Direction, how to use it aright, and that
is, *as the Servants of God*. Of each of these something
distinctly and particularly, and

First, Of the Privilege here suppos'd or taken for grant-
ed, in these Words, *As free*, wherein all Christians are
consider'd as Christ's Freemen. But what this Freedom
or Liberty is, and wherein it consists, is a matter not
so well known, and therefore necessary to be enquir'd
into, to which End I shall put you in mind of a Two-
fold Freedom.

The One Civil; and the Other Religious. The Former
relates to the Temporal Affairs of the State, and is
commonly call'd, *The Liberty of the Subject*.

The Latter concerns the Spiritual Matter of Religion
and the Church, and is styl'd by the Name of *Christian
Liberty*, the Limits of both these are necessary to be
known and observ'd, and therefore I shall endeavour to
state them aright.

As for the *Freedom or Liberty of the Subject* in Tem-
poral Affairs, that consists in several Franchises and
Immunities, granted by the Favour, and confirm'd by
the Charter of Princes, a free Enjoyment of which
Privileges, without any arbitrary Infringment or Vi-
olation of them, is what we commonly call the *Liberty
of the Subject*. Of this Kind, are Freedom of our Bodies,
from Slavery and Bondage; of our Persons from Violence
and

and Oppression; of our Goods from Rapine and Robbery; of our Names from Infamy and Disgrace, and the like. For all which Privileges we stand indebted to the Care and Vigilance of Government, to which therefore we are to show our Gratitude by a due Obedience, that we may not justly forfeit and be depriv'd of them by any Rebellion or Disobedience.

As for the Freedom of Christians in the Spiritual Matters of Religion call'd *Christian Liberty*, that consists not (as some would have it) in a Freedom from the Yoke of Government; for St. Peter who here considers us *As Free*, does in the Verses immediately fore-going, look upon us as bound by human Laws, willing us, to submit to every Ordinance of Man for the Lords Sake, to the King as Supreme, and to Governours as those that are sent by him. Where Kings and Queens are expressly declar'd to be Supreme in their Dominions, and all inferiour Governours not Co-ordinate, or Sharers with them in the Sovereignty, (as some would have it) but subordinate as those that are call'd and commission'd by them. And therefore the Freedom here subjoin'd to it, cannot be meant of an Exemption from Obedience and Subjection to Princes, which is expressly enjoyn'd with it.

But wherein then consists our *Christian Liberty*? Why? First, in a Freedom from the Power and Dominion of our Ghostly Enemies, such as Sin, Satan, Death and Hell, to all which we were naturally in Bondage. As for Sin, The first Transgression brought us under the Power and Guilt of that, from which Christ by the Power of his Grace hath happily rescued and delivered us, so that Sin shall not reign in our mortal Bodies, nor force us to obey it in the Lusts thereof, being made free from Sin (saith the Apostle) we become the Servants of Righteousness, by which means we are loosen'd from the Chains of Sin, with which we were ty'd and bound before.

As for Satan, Christ hath deliver'd us from the Thralldom and Tyranny of that Evil Spirit, that ruleth in the Children of Disobedience. His Power is broken, and

we are rescued from that servile Captivity we were in to him, being deliver'd from *the Snare of the Devil*, and thereby turn'd from *the power of Satan* unto God.

As for Death, we are freed though not from the Stroke, yet from the Sting of it, this last Enemy is destroy'd for us, and cannot hurt us, yea this *King of Terrors* is turn'd into our Friend and Deliverer, for Christ through Death hath not only destroyed him that had the power of Death, which is the Devil, but likewise deliver'd us who through fear of Death were all our life time subject to Bondage, Heb. 2. 14; 15.

In a word, he hath so far loosen'd the Bands of Death, that Temporal Death shall not hold us long, and eternal Death and Hell shall never seize us. These are great invaluable Privileges purchas'd for us by Jesus Christ.

Secondly, Another Branch of our Christian Liberty is, a Freedom from the Yoke of *Moses's Law*. and that First, of the Moral Law, not indeed from Obedience to it as a Rule of Life and Manners, for in that Sence it hath a perpetual and indispensible Obligation; but from the Rigour and Curse of it, as a Covenant of Works, as it is written, *Cursed is he that continueth not in all things that are written in the Book of the Law to do them*, but Christ hath redeemed us from this Curse of the Law, being made a Curse for us; Gal. 3. 10. 13. So that now we are not to stand or fall by the Sentence and Severity of the Law, but may appeal from it to the Grace and Favour of the Gospel, wherein great Allowances are made for our Infirmities, and Sincerity will pass for perfect Obedience. But Secondly,

The main Branch of Christian Liberty here intended by the Apostle, is a Freedom from the Ritual and Ceremonial Law, which consisted in Sacrifices, Offerings, and diverse Kinds of Washings, with many other Burdensome Rites and Ceremonies; from which Christ hath set us free.

The Jews indeed were tied to a strict Observance of those legal Rites, and great Penalties were annexed to the

the Neglect of them; insomuch that their Temples daily flowed with the Blood of their Flocks and Herds, and their Altars continually smoak'd with the most costly Incense and Perfumes. They were prescrib'd to in almost all the Actions and Punctilio's of Human Life, and few or no things were left indifferent to them. They were not at Liberty for their Diet, but were tyed up from sundry Sorts of Meats, with *touch not, taste not, handle not*, though they all perished in the using.

They were not free as to their Apparel, but were prohibited in several Sorts of Garments; they were nicely to observe the particular Season and Manner of Washing.

In short those legal Institutions were so numerous, and hard to be remember'd, so difficult to be observ'd, and the Punishment of their Neglect so severe, that St. Peter justly styl'd them *a Yoke*, and such a one too, *as neither they nor their fore-fathers were able to bear*; Act. 15. 1.

Now Christ hath taken off this Yoke from the Necks of his Followers, and substituted no other in its Room, but the easy and gentle Yoke of Faith and Repentance. he hath *blotted out the hand-writing of ordinances, that was against us, and nailed it to his cross*, as a thing cancell'd and satisfy'd for; by which he hath freed his Church from the beggerly Elements of the Ceremonial Law, and put it in a higher Form by the more Manly and Spiritual Institutions of the Gospel. And in this Sense it is, that St. Peter here considers us *as free*, being eas'd of a very servile and cumbersome Yoke, by this we are restored to the free Use of God's Creatures; and nothing is to be refus'd, if receiv'd with Thanksgiving. We may wear any Garment, but the Cloak of Maliciousness; we may eat any thing that is set before us, making no Question for Conscience Sake. *For to the pure all things are pure; and nothing that goeth in defileth a man*. If we take care to wash the Heart, and to cleanse the inner Man from all Unrighteousness, we need not to be Nice or Scrupulous about

External

External Washings; in a word, we are freed from all Opinion of Necessity or Holiness in such Matters.

And this is briefly the Christian Liberty, so much spoken of by the Apostles in the *New Testament*.

But what is that Liberty of Conscience, so much talk'd of and call'd for in our days? In answer hereunto, we are again to consider a Two-fold Liberty. The one, a Liberty of Mind consisting in a Freedom of Judging of the Lawfulness or Unlawfulness of things, as we see Cause; and this is a Right that belongs to all Men, and is a Branch of Christian Liberty.

The other is a Liberty of Practice according to such a Judgment; and this however call'd and contended for in our Days, is an Unwarrantable Liberty, and in many Cases, especially in that, of an Erroneous Judgment may run it into great Licentiousness.

First, I say there is a Liberty of Mind or Conscience, in thinking or judging of Matters as we see Cause. This is a Privilege that belongs to all Mankind, of which no Earthly Power may or can deprive them; for the Internal Acts of the Soul are free, and cannot be compell'd or restrain'd by any Outward Force or Violence. All Men may and must judge for themselves, and be thoroughly perswaded in their own Mind, for *whatsoever is not of faith is sin*, they may try and examine the Reason and Truth of Things and believe or judge of them accordingly. This Liberty cannot be denied to any, whilst they keep their Mind to themselves, and not vent it where they differ, to the Prejudice of the Publick.

But then *Secondly*, For a Liberty of Practice or of Acting according to Men's Mind or Conscience; that may not always be allowed, for that may be sometimes of dangerous Consequence, and hath often produced very Evil and Pernicious Effects. We read of very bad things, that have been done by misguided Consciences; our Saviour speaks of some, that in killing the Prophets, thought they did God good Service. And St. Paul in persecuting the Church, did it (as himself tells us) *in all good conscience, for he verily thought, that he ought*

to do many things against the name of Christ. And we have known very vile things acted, under a Mask or Pretence of Conscience; which if let loose, is too apt to run into great Extravagancies; for many have made it a Sanctuary for the worst of Villanies, and they who are permitted to do what is right in their own Eyes, commonly do that which is Evil in the Sight of God and Men. So that such an Unlimited Liberty of Conscience cannot be reasonably thought any part of Christian Liberty, which was given for the good of the whole Church, and not for the Prejudice of any of its Members; and therefore, though the inward Acts of the Mind may not, yea cannot be controld, being out of the Reach of all Human Power, and so must be left to God only; yet the outward Acts that may proceed from them, may and must be Restrained, to preserve the Peace, Order and good Government of the Church.

And this will lead me to consider

Thirdly, Another and farther Sort or Degree of Liberty of a later Date, which is known by the Name of *Indulgence* or *Toleration*; and that consists in an Exemption from the Penalties of some Laws requiring Conformity to an Establish'd Church. This the Clemency and the Mildness of our Government hath been pleas'd to grant to tender, and scrupulous Consciences; that is, to such as are afraid of offending God, and disobeying Superiours, and yet have some invincible Scruples in some Matters of the Church, which their best Endeavours and the wisest Instructions cannot wholly remove: To such unhappy, well meaning Persons some Condescension and Forbearance may be charitably allow'd; tho' such too are to go as far as they can with the Church, and *whereunto they have already attain'd, to walk by the same Rule, and then wherein they are otherwise minded, God will in due Time reveal it unto them.*

But this *Indulgence* belongs not to those heady and obstinate Separatists, who by their Occasional Conformity shew that they can comply with the Orders of the Church, and yet live and act in Opposition to them

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going to the Church to serve one Turn, and then leaving it again to serve another : Such as these plainly manifest, that they have no Real Scruples, but Evil Designs ; for they prevaricate with God and Men, and betray rather a feared than a scrupulous Conscience, making the sacred Offices of Religion truckle to the secular Offices of State, and taking the Holy Sacrament merely to Undermine the Communion of the Church.

Such a General and Unlimited *Toleration* may be justly thought Intolerable, as being irreconcilable with an Establish'd Church, and inconsistent with the Peace, Order and Unity required in it.

In short then, Christian Liberty consists in a Freedom from the Curse of the Moral, and the Obligation of Ceremonial Law ; And likewise in a Freedom of thinking and doing in all indifferent things as we shall think fit : where by Indifferent things, we mean all that are under no Command or Prohibition, as Meats and Drink, Apparel, Recreations and the like, in which, though the *Jews* are bound up, yet Christ hath left us free, and having put them in our own Power, we may do in them as we please, not making any Scruple for Conscience sake, nor censuring our Brethren either in the Use or Forbearance of them, Acting our selves as we are persuaded in our own Mind, and leaving others to do the same.

But yet this Liberty is not so Absolutely Free and Uncontroulable, but that it may in some Cases be abridg'd by lawful Authority for the Publick Good ; in which Cases we are bound to obey not only for Wrath, but for Conscience sake.

But still under these Limitations we have a Liberty of Mind or Judgment about the Nature of these things ; tho' the Use of them in some Cases may for Wise and Good Reasons be restrained, as we shall see after.

Thus we see the true Liberty, where with Christ hath made us Free, and under what Restrictions it is, that we are here consider'd as Christ's Free-men, which was the first Thing propounded, from whence

I proceed to the second; viz. A Caution against the Abuse of this Freedom in these Words, *Not using your liberty as a cloak of maliciousness.* The Words in the Original ἐπικάλυμμα τῆς κακίας signifie Covering for all Kinds of Wickedness, κακία not being Restrained only to Malice properly so call'd but extends to all Sorts of Sin and Wickedness, and so to use our Liberty for a Cloak of Maliciousness, is to make it a covering for any sort of Vice, or using it for any vile or sinful Purposes. And this may be done several Ways, as

First, To make it a Pretence for Sedition or Rebellion, is to use it for a Cloak of Maliciousness; and this is what the Apostle seems here more especially to caution against; for having just before minded us of Submission to Kings and Rulers for the Lord's sake, he would not have the Freedom mention'd presently after to be interpreted of a Liberty of shaking of the Yoke of Government, but to beware of making it a Pretence for Opposing or Resisting of it.

There were some in the Apostles Days, as there are too many in Ours, who set up Liberty and Property for the Colours of Rebellion and Disobedience, and many have lost their Lives, Liberty and Religion too by fighting under those Banners; for which Reason, as the Apostle strictly enjoin'd and preached Subjection to the Higher Powers, hath our Church at all times inculcated the same Doctrine, and warn'd Men of the Danger of Resistance, and the Damnation threatned to it. And indeed sad Experience shews this to be the Way rather of Encreasing, than Redressing Grievances, and for one Evil it seeks to prevent, brings on a thousand worse, which should teach us to abhor and avoid it.

Secondly, To make Liberty a Pretence for Schism and Separation, is to use it for a Cloak of Maliciousness, for tho' Christ hath purchas'd a Liberty for us, yet he hath not thereby let us loose to all Dissention and Disorder, but hath bound us up to Duty and Obedience to our Ecclesiastical as well as Civil Superiours. Obey them that

have

have the rule over you in the Lord (saith the Apostle) for they watch for your souls. Heb. 13. 17. We may not break the Peace or violate the good Orders and Instructions of the Church, upon Pretence of a Freedom in such indifferent things.

Christ hath indeed freed us from the *Jewish* Rites and Ceremonies, which were numerous, costly and cumbersome, but he hath not thereby exempted us from the Rules of Order and Decency in his Service; nor may we stretch our Christian Liberty so far, as to think it a Dispensation from the Observance of them.

The Legal Rites and Sacrifices were only *Shadows of good things to come, but the substance was Christ*, in whom they were all Fulfilled, and as Shadows vanish at the Approach of the Sun, so did those Legal Types and Shadows cease at the Appearance of the Substance, and to continue them any farther would be in Effect to deny his Coming in the Flesh. But still the Worship of God cannot be perform'd without some Ceremonies, and the Decency and Order requir'd in it consists in the Agreement and joint Use of those things, so that to separate from it upon that Account is the Sin of Schism, and to make Christian Liberty a Pretence for so doing, is to use it for a Covering of Wickedness.

Thirdly, To use our Liberty in indifferent Things to the Offence or Prejudice of weak Brethren is to Use it as a Cloak of Maliciousness. Our Saviour warned his Disciples against *Offending one of his little ones*, that is, such as were weak in the Faith, lest they should fly off from Christianity. And the Apostle wills us to *take heed least by any means this liberty of ours become a stumbling block to them that are weak*; 1 Cor. 8. 8.

Not that every Humoursome Dislike of any thing, or every Peevish Displeasure of another, may abridge our Liberty, but only where there is a real Danger of Sinning, and that the stretching our Liberty to the utmost length, may prove to another, an Occasion of Falling, in which case we are to *beware of Offending him, for whom Christ died*. Nor yet may we offend God or our Superiours

riours by forbearing what we are commanded, or doing what is forbidden us, to gratifie the scruples of any, but in things left free, and in our own Power, we may not lay a stumbling Block in the way of the Weak, but rather deny our selves in such Matters to prevent the Hurt and promote the Good of one another; and to do otherwise is to use our Liberty for a Cloak of Maliciousness.

Fourthly, To use our Liberty as an Occasion to the Flesh, is to use it for a Covering of Wickedness, or a Cloak of Maliciousness. Against this the Apostle cautions, Gal: 5. 18. *Ye are called to Liberty, only use not your liberty, as an occasion to the flesh;* And that is done, either by making it an Instrument of Pride, or an incentive to Lust, or the Fewel of Luxury and Licentiousness.

These are Frequent and Fatal Abuses of Liberty which we are here and elsewhere often warn'd against. That is, in our Apparel, not to affect that Gaity and Vanity, as may occasion lewdness and Folly. And in our Diet not to study those Kinds of Meats, nor take them in those Measures, as may serve to inflame our Lusts, or feed our Luxury. For that is to *turn the grace of God into wantonness*, to convert his Blessings into Curses, and in a Word, to turn our Liberty into Licentiousness.

Thus I have shew'd You some of the principal Way of using our liberty *for a cloak of maliciousness*. 'Tis Time now to proceed to the Right Use of it, and that we are directed!

In the last Words of our Text, which are *to use our Liberty as the servants of God*. The Duty of Servants (you know) is to observe the Commands and Direction of their Master; and therefore to use our liberty as the servants of God, is to use it as God hath commanded and directed us, and that is chiefly these three ways.

First, To the Honour of him that gave it.

Secondly, To the Good and Welfare of those for whom 'tis given, and

Thirdly, For the Benefit and Comfort of our selves to whom it is granted. *First*, I say,

To use our Liberty as the servants of God, is to use it to the Glory of him that giveth it. *A servant honoureth his master*, saith God; and the greater Liberties and Privileges he enjoys under him, the more he is oblig'd to study and promote his Honour.

Why! Christ hath freed us from the Bondage of the Law, and given us the free Use of all God's Creatures, so that now his service is perfect Freedom, and therefore we are to direct all our Actions to the Glory of so good a Master. *Whether you eat or drink* (saith the Apostle) *do all to the praise and glory of God*. And this we are to do not as Slaves, with a forc'd Extorted Obedience, for fear of the lash; but as sons and servants, with a free, filial and chearful service, from a Principle of Love and Duty. Giving Thanks to God for all his Gifts, and employing all our Talents to our Master's Honour, otherwise we fight against God with his own Weapons, and turn the Instances of his Favour, into the Instruments of his Dishonour, which is of all things the most provoking.

Secondly, To use our Liberty as the servants of God is to use it for the Good and Welfare of others, for whom it is given; 'tis to use it with all due submission to Superiours for the Publick Good. With Charity and Condescension to Inferiours for their Private Good, which we are to tender equally with our own. These Rules our Lord and Master hath set us in this matter, which we, as his Servants, are bound to observe.

Lastly, To use our Liberty as the Servants of God, is to use it to the Comfort of our selves, and the saving of our own Souls; and because that is best done by Temperance and Moderation, we are required to be sober and temperate in all all things; for all Excess and intemperance is the Bane of our Bodies, and the Ruin of our Souls, and to use them to those Ends, is to turn Antidotes into Poisen, and to make the Encouragements of Virtue to become the Incentives of Vice, which perverts the De-

Design of all God's Blessing. For the Grace of God which bringeth Salvation, teaches us to live soberly in this present World; Tit. 2. 12, 13. Nor are we to be led away by the Evil Customs and Practices of the World, for to swim with the Stream is to fall at last into the Gulph of Perdition. To prevent which, we are bid not to run with others into the same excess and riot, but to watch and be sober. In short, though we are Christ's Free-men, yet we are God's Servants, and must use our Liberty, as he hath directed us, knowing that as we are his Servants and Stewards, we are accountable to him for all our Talents, and as we may expect a Reward for the Right Use, so shall we be surely punish'd for the Abuse of them.

Thus we see the Nature and Extent of our Christian Liberty, which you see is not an Unlimited Liberty, to do as we list, but is bound by Loyalty to God and his Vicegerents; by Charity to our Fellow-Creatures, and by Temperance and Sobriety towards our selves.

The Use I shall make of this Discourse shall be to perswade you to preserve this Liberty; To avoid the Abuse, and to make the right Use of it; of which briefly.

And First, We may learn from hence to labour by all good Means to preserve this Liberty. This is St. Paul's Advice, Gal. 5. 1. Stand fast therefore in the Liberty, wherewith Christ hath made you free, and be not entangled again in the Yoke of Bondage. Charters of Freedom and other common Liberties are wont to be asserted and maintain'd with Vigour, and few will tamely part with a known Privilege: With how much greater Care and Vigilance then ought we to preserve this invaluable and spiritual Freedom, that was purchas'd and seal'd to us by Christ's Blood, which should make us set a high Price upon it, and keep it with the greatest Diligence. Tis a Sacred Trust or Depositum committed to our Charge, and so not to be easily lost or betray'd by us.

Now

Now the Invaders of our *Liberty* are of Two Sorts, the *First* are such as would impose New Doctrines upon our Faith. The *Second* of such as would impose New Authorities upon our Practice; the one requiring us to believe Things no where commanded; the other to abstain from Things no where forbidden, in both which the *Romanist* and the *Dissenter* would abridge our *Liberty*, as might be easily shew'd, were it not too large a Theam for the present Exercise.

St. Paul speaks of some *False Brethren* crept into the Churches of *Galatia*, who came to spie out the *Liberty*, they had in Christ Jesus, that they might bring them into Bondage, To whom (saith he) we gave no Place of Subjection, no not for an Hour, that the Truth of the Gospel might continue among us, Gal. 2. 5. And we are itill to assert our Freedom against all such Encroachments, and not enslave our Consciences to any such imperious Dictates, which is to stand fast in the *Liberty* wherewith Christ hath made us free. Hence our Saviour charges us to call no Man Father or Master upon Earth, that is, Father of our Faith, or Master of our Conscience, for one is our Father in Heaven, and we have but one Master, even Christ, Matth. 23. 9. 10. St. Paul therefore styles us, the Lord's Freemen, and forbids us to become the Servants of Men, 1. Cor, 7. 21, 23.

Secondly, Let us learn from this Discourse to avoid all Abuse of our *Christian Liberty* by making it a Cloak of Maliciousness, or a Covering for any Kind of Wickedness.

Let us not plead it as a Pretence for Schism in the Church, or Sedition in the State; for we being commanded to Obey in both for Conscience sake, 'twill be absurd and impious to plead Conscience for Disobedience in either. Nor let us use our Freedom as a stumbling to the Weak, for it being given us for the Good of others, it will be unworthy to use it to the Hurt or Prejudice of any. Much less, let us abuse it by Excess and Intemperance to the Hurt and Detri-
ment

ment of our selves, for being given for the Comfort
and Welfare of our Bodies and Souls, 'twill be ungrate-
ful as well as pernicious to use it to the Ruin of both.

Lastly, Let us learn from hence, to stand fast and
persevere in the right Use of our Liberty, and that
as we have seen, to use it as the Servants of God, di-
recting it first and chiefly to his Glory, by making
a Means and Encouragements to do him the most
free, ingenious, and chearful Service; for God hath not
abridge'd or tied us up, as once he did his own People
nor hath he (as the Poets fancy of *Tantalus*) plac'd us
in the View of all his Blessings, only to bar us from
the Fruition of them, but has given us things freely
and richly to enjoy, which is a Mercy to be acknow-
ledg'd and accepted with all Thankfulness.

Next Let us use our *Liberty* to the Honour Safety
and Prosperity of the Church, by uniting our Minds and
Mouths in its Worship and Service. And,

Lastly, To the Comfort and Happiness of our own
Souls. And by thus using our present *Liberty* as the
Servants of God; we shall e'er long be translated to the
more Glorious Liberty of the Sons of God; which God
grant for the Merits of Jesus Christ, to whom with the
Father and Holy Ghost, be, all Glory, Might, Maiesty
and Dominion now and evermore. Amen.



F I N I S.